1: Lowie E-5 (1926) 1939 NT20 Washo NT20

V. MISCELLANEOUS NOTES

A person who sneezed (sneeze, tiha'p'i'ena) was addressed by the formula: "laiyuya ecuke'a! mi'k'eŋ ka' kumi'ya!" ("Do not call me names! Call yourself names!")

Jack had never heard of any man who dressed in a woman's clothing.

Once an Indian saw a rainbow (t'a''umatapa''li) and pointed at it, saying, "Look, what is that?" His finger got sore and he lost it. Other Indians warned children against pointing at the rainbow: "Whenever you see him, don't talk to him, don't point, that's a bad thing. Never make fun of that one at all."

A Washo once was bitten by a snake and got a scar. He looked at the pine nuts before they were ripe, so all the fruits were killed by the sun. Because he had been bitten by a snake and then walked by the pine nuts before they were mature, they all dried up. The Washo all blamed him for this.

Old people would warn their children against walking too close to a grizzly (t'a''ba): "He may smell, chase, catch, and eat you." Grizzlies were surrounded, one brave man approaching them. They were not eaten, but cinnamon bears were.

The Washo call dogs by saying, "diku'eu, diku'eu" (my dog). They did not have many dogs and did not eat them, being afraid of getting sick thereby. Dogs were used in hunting squirrels, also because their barking at night gave an alarm.

On the top of De.omule'lek mountain there was always a fire when people were about to die. One Indian saw it and wondered what made the fire, so he set out to find a track, but there was no track and he found nothing (Dave).

Four or five miles from Greenbrook there is a big cave, and a wild man lived there before the whites were here. He had a big belt and his name was Peta'i'ltsi tekme'liwi (Dave).

When there is a storm, a Washo would sometimes smoke and say to it, "You had better stop; if not, I'll be dead." Then sometimes it stopped.

One star (evening star?) is said to be a rabbit hunter.

Someone lives in the moon, and according to Bill's father the spots are mountains and trees.

Mosquitoes (tamuk'ai'k'ai) come from the bottom of the water.

Wild parsnip is the only Washo remedy against snake bite (Bill). It was dug up, dried, mixed with water, then rubbed all over.

Sometimes Indians see a water baby by a spring, with the hair flowing 'way down.

Once the sun did not show up for two days. The Indians were dark and cool, they could not see how to get home. Some bundled up dry willow and all cried. "If there is no more sun, there will be nothing to eat," they thought.

A horned toad is caught by a doctor and stuck on a rheumatic patient's leg. It gets full of blood, pukes, and dies. It is called "doctor lizard."

A doctor made a pipe of black stone, like other people's, with a six-inch-long

a new area. In effect the net owner would receive a number of rabbits in proportion to the length of his net because he and his household would collect the rabbits that came into his net, a section of the combined nets. The drivers would receive only those rabbits they killed before they reached the nets, but the drivers usually belonged to a household that had a net. These drives are reported to have brought in thousands of rabbits.

Antelope drives were organized by a shaman leader who received more of the meat than the drivers because of his special service in charming the animals. Drives for ducklings and mud hens sometimes involved two or three households and the catch was always divided equally. Duckling drives are apparently the only times when tule boats were used. Washoe Lake was the major place for duckling drives.

Fishing activities were organized on a small scale. Most fish were taken by spearing, often from fish blinds built over a section of the stream. One method was to divert small streams (dum¢¢sh) and pick up the stranded fish. Another method used a basketry fish trap anchored in a narrow spot on a stream.

In addition there were fish drives using dams (imbeshuk)[1] or fish nets (atabi digush). The drives usually involved only a single household, but occasionally individuals from more than one household would work together in driving the fish, often with a large bundle of willow branches (b¢l¢shi) that was pushed along (Freed n.d.). The work of diverting a stream often involved members of more than one household, but in any case the division of products was approximately equal according to the number of adult workers. Men did most of the fishing, but there was no opposition to women fishing as there was to women hunting. Downs (1961, 381) said "Fishing appears to be far less subject to ritualization among the Washo than was hunting."

Pinenut gathering was organized to some degree on a tribal wide basis. There were traditional gathering strips for the various households. Prayers and ritual were given for the whole pinenut crop before gathering began at the fall pinenut festival (tagum gumsabay?). Distribution of the pinenut crop depended primarily on the amount of work put in, while location of a household's gathering strips (dimasha) was of only minor importance.

Gift and Ceremonial Exchange

Gift and ceremonial exchange was characterized by being personal, friendly, and by increasing in volume with the intensity of social ties. The reciprocity

1. Fremont saw these in January of 1844 among the Northern Paiute and Washo (Nevins 1956, 343).